

SISTERS' ENDEAVOR DEPARTMENT.

The Sisters' Christian Endeavor of the Brethren Church is a regularly incorporated body with qualified trustees. Churches and property may be decided to them, bequests and donations made, with full assurance that all will be appropriated in developing New Testament Christianity. Remember the Society in your wills.

GENERAL OFFICERS.

Mary M. Sterling, Pres., Masontown, Pa.; Mary E. Garber, Rec. Sec'y., Ashland, O.; Bessie W. Perry, Cor. Secretary, North Manchester, Ind.; Sarah Keim, Treasurer, Louisville, Ohio.

INSTRUCTIONS.

Address Mary M. Sterling for information about organization, charters and methods.
Address Mary E. Garber, in making reports of election of officers, and any information intended to go on the general record of the society.
Address Bessie W. Perry in making reports for publication, and in general correspondence.
Address Sarah Keim in remitting the dues belonging to the general society. Send money by post office money order, registered letter or drafts.

Foreign Missions.

As a collaborer, I feel it my duty to use my pen in behalf of foreign missions. Nothing much, as yet, has been written on this subject. Our minds have been taken up in the home work. The object of this production is to arouse the sisters of the Brethren Church to consider the homes far over the sea. The subject of foreign missions is one that has been sadly neglected, but it is, nevertheless, just as weighty a matter. I hear some person say, "We are not developed at home yet, why take this subject up?" It is true we are not fully developed in home work, but we are not developed at all in this all important matter.

Some may say, "Why write upon this subject at all?" The cause of Christ needs it, and as a follower of him, I am required to do so. Some may say, "Can't the people in foreign lands get the Gospel without our sending it to them?" Possibly they may, but does that excuse us? What would America be today if the Gospel had not been brought to her? Where would have been our church spires pointing heavenward? Go with me, in your mind's eye, to Africa. What are its people today? Uneducated, society nothing much but degradation. It is truly styled the "Dark Continent," not only dark in color, but, also, in character. Then turn to the northeast, behold Asia in her heathenism; and think of the thousand islands in the midst of the sea that have never heard the name of Jesus. Are we to work only at home? No. Is not the commission, "Go ye therefore and teach all nations?" that is, make disciples of all nations? It is true we are making disciples of America, but where are the disciples in the places named above? and yet the word is "Teach all nations." Is not the cry coming to us as it did to Paul? "Come over in Macedonia and help us." Yet, it is the same cry today from the east and from the west, from the north and from the south. Are we not our brother's keeper? and are not those people in darkness brethren, as those that have received the light? My sisters, arise! Do we not on our bended knees pray; "Thy will be done on earth as it is done in heaven?" Are we putting forth every effort to have God's will done on earth as it is done in heaven? Are we telling the hungry of that Bread of Life? Are we saying to the thirsty:

"There is a fountain filled with blood
Drawn from Immanuel's veins,
And sinners plunged beneath that flood
Lose all their guilty stains."?

There are important questions to answer. It is true we are not strong yet, but God will give us strength for the strife. Let it be our aim to not see how little we can do, but how much. It will take as Sam Jones says, "Garcé, Grit and Greenbacks." In order to accomplish the end for which we are working, 'twill require much sacrifice, but did not Christ sacrifice his life for us? What if we are called to give up homes, friends and land, and go to some foreign field of labor? Will he not give us a hundred fold, with persecutions in this life, and in the world to come life eternal? Count not the cost, but let it be your cry: "Lord here am I, send me."

"Still as of old thy precious word
Is by the nations dimly heard,
The hearts its holiness hath stirred
Are weak and few.

Wise men the secret dare not tell,
Still in thy temple slumbers well;
Good Eli. Oh! like Samuel,
Lord, here am I!

Few powers no wisdom, not renown;
Only my life can I lay down,
Only my heart, Lord, to thy throne
I bring, and pray.

That child of thine, I may go forth,
And spread glad tidings through the earth
And teach sad hearts to know thy worth
Lord, here am I!

Weak lips may teach the wise, Christ said,
Weak feet and wanderers home have led,
Weak have cheered the sick one's bed
With freshest flowers.

Oh! teach me Father, heed their sight;
While many a soul in darkness lies,
And wants the message, make me wise,
Lord, here am I!

I ask no heaven 'till earth be thine,
No glory crown, while work of mine
Remaineth here. When earth shall shine
Among the stars.
Her sins wiped out, her captives free,
Her voice a music unto thee—
Her crown, new work give thou to me.
Lord, here am I."

ANNA L. DILTS.

Woodville, New Jersey.

Temperance Notes.

BY J. B. LAIR.

—With no saloons to support Kansas ought to redeem herself financially this season, with her abundant crops.

—The saloon keepers of Kansas City have organized for the purpose of protecting themselves against the encroachment of temperance, as they say. They realize that temperance is slowly but surely moving forward.

—Men say they can't quit drinking. Then they can't quit robbing, and abusing their families. Can't quit disturbing the peace. Can't quit making themselves a horrible spectacle wherewith to mortify the sensibilities of decent people. They can't quit making a hog of themselves. Can't quit making a fool, and finally a maniac of themselves. Is this all there is of such people. If they have no more self control, then indeed somebody ought to control matters for them. they ought not be allowed to have it—strong drink I mean.

—Men that claim a right to drink all the whisky they please, claim the right to create a nuisance of themselves, to trespass upon their neighbors, to rob and abuse their families, to steal, and fight and kill, and do every other thing a depraved nature will dictate. But the same men are not willing to have such things imposed upon them by others.

—If the man who is in a habit of spending a dime or two, or a nickle or three each day for whisky or beer, could have the whole amount returned to him, at the end of five years, all in a pile, he would be surprised beyond expression. I doubt not, but at the end of a long life of debauchery, he could be redeemed from such a life, and have every conviction of conscience obliterated, and be reinstated, to what he might have been. I opine he would have a greater surprise. If this now is true—boys learn a lesson.

—If the same amount of money that is spent for liquor in Kansas City, were spent in building churches each year, Mo. would ere long have a respectable church house, in each township in the state, not excepting "The bill country."

—Having already remarked in these items, that the saloon men of Kansas City have organized, for the purpose of protecting their nefarious business, against the temperance encroachment. I now can chronicle the fact, that there is a move on foot by the temperance people to have an election under the "Local option law." It is to be hoped that they will not only succeed in holding the election, but in dowing license too. This would close the saloons for at least four years.—If I understand the law, there can be another election forced on the public in four years. But it is to be hoped that the cause would grow, so that the liquor men could never gain power any more.

—I notice that certain Missouri liquor advocates, in writing against "Local option," say that there is much liquor drank in some Kansas towns yet, and that prohibition does not prohibit, neither will local option. Such statements I presume are considered fair from a liquor standpoint. Although it is far from the truth. Still I have no doubt that a man who is capable of associating with the lawless, the rakes and bums, and going into the haunts and dives of iniquity found in all towns, could get liquor. But what does this prove; It proves nothing against prohibition. It only proves that there are those who will violate law, still, and that there are those who will associate with such lawless people. If people were good enough to submit to the laws, that argument would fail, but there is one point of argument that continues to be forcible. While Kansas, with all her violators of prohibition law has, less than a thousand convicts in her penitentiary, the good old State of Mo. with her liberal laws, her indul-

gence in the social cup, and her love of latitude, has nearly two thousand of her sons working for the state under sentence, for violation of some of her good laws.

—Recently in one day in Kansas City there was two deaths in saloons. The coroner's verdict was "Alcohol, the cause."

Opposites.

Opposites in temporal things—the opposite of sweet is sour, of light is darkness, of black is white, and of green is dry, of east is west.

Opposites pertaining to spiritual things.—The opposite of good is bad, of right is wrong, of Godly is ungodly, of Christian sinner, of holy is unholy, of righteous is unrighteous.

These existed from the beginning of the creation and they will exist to the end. We are either in the right or in the wrong.

The opposite of Heaven is hell, and we are on the way to the one or the other. If there is a resurrection of the just, there will be one of the unjust. If the righteous go right to Heaven after death, the unrighteous will go to hell. But according to the following scripture they do neither; Ec. 9: 5; Psalm 115: 17; Rev 14: 13; 1st Sam 28: 15; Ec 9: 10; 2nd Sam 7: 12; Job 1: 121; Dan 12: 2; 1st Cor 15: 51; 1st Thess 4: 14; St John 5: 28;

The spirit shall return unto the God who gave it, Ec 12: 7; The spirit of Christ went into Paradise (where the spirits of all them will go that have their life hid with Christ in God, until the resurrection. Col 3: 3: 4.)

While Christ was in paradise, he preached unto the spirits in prison, 1st Pet. 3: 19. At his resurrection, many bodies of the saints which slept arose, Mat 27: 52: 53.

There seems to be this difference, while the body is in the grave, the one spirit is in Paradise (a place of rest) while the other is in prison (a place of safe keeping). In the resurrection the spirit that left the body will return to it again, and the two together will take upon them a body again. The same identity, according to the above named scripture. The life that God blowed into Adam's nostrils is incompetent to act alone. But after the resurrection we shall see God just as Adam was permitted to converse with him before the fall.

The forbidden fruit that he ate was a blood producing vegetation, that which we have to eat now to satisfy our appetites, and as long as this blood in the body, we can not see God. Yet had they not eaten this blood producing vegetation, they would never replenished the earth as the blood is the substance through which life is given, and in the blood the breath of life that God blowed into Adam's nostrils is handed down from generation to generation. And as long as the blood is in the body we are subject to disease, pain and death. But at the resurrection it will be without blood. When we shall be permitted to eat of tree of life again. I may at some future time give my views on the mortal and immortal part of man and define the body soul and spirit.—H. E. FAIDLY.

Burr Oak, Kan.

MARRIED.

MUMAW—FINLEY.—By Isaac Kilhefner, on Thursday, Sept. 6, 1888, Mr. Aaron Mumaw and Miss Amanda Finley, both of Ashland Co., O.

OUR DEAD.

REELHORN.—In the North Manchester congregation, Ind. Bro. Daniel Reelhorn was born in Fairfield County, Ohio, Feb. 19, 1827, and died in Wabash Co., Ind., Sept. 3, 1888, aged 61 years, 6 months and 14 days. Funeral sermon by Wm. W. Summers to a large congregation of sympathizing friends. "Fording the river one by one."

RUCH.—Sister Lovina Ruch, of West Independence, O., departed this life on September 3, 1888, aged 37 years, 11 months and 17 days. Sister Ruch was a consistent member of the Brethren church and highly respected by all who knew her. She leaves a sorrowing husband and two small children and a very large circle of friends. The funeral was very largely attended by a sympathetic congregation. Funeral services were conducted by the writer and Bro. Shively. ISAAC KILHEFNER.

DENTLER.—Passed away from her home below to her home in Heaven, our dear old Sister, Eliza Dentler. She was born in the State of Penn., March 9, 1807; was united in marriage to William Dentler, May 17, 1829. United with the Brethren church, July 30th, departed this life Sept. 7, 1888, aged 81 years, 5 months and 28 days. Funeral was preached by Eld. J. W. Fitzgerald, from Job 14: 10. Opening hymn, 42. Closing hymn, 140.

DUPLER.—Bro. Joseph Dupler, of the Bethel congregation, departed this life Sept. 6, 1888, aged 45 years 5 mo. and 5 days. For many years Bro. Dupler lay upon his bed of affliction but now he is liberated. His example teaches a lesson of patience for all. He leaves a mother, two brothers, and five sisters, one daughter, three sons and four grandchildren, with a large acquaintance, to mourn their loss. Funeral services by the writer from Romans 8: 18. Glenford, O. J. ALLEN MILLER.